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# ISSUES & EVENTS

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## The Police

**Inquiries into alleged police brutalities  
during last summer's St-Jean-Baptiste day  
celebrations are still going on.  
C.B.C. editor Pierre Leduc tells what he saw.**



### St. Jean Baptiste 1971

#### A Firecracker

My apartment overlooks Place Jacques Cartier. As usual for the last couple of years, I invited friends over and everybody was having a nice time until 12:27 or so when we heard the sound of an explosion which we thought was a firecracker, which in fact it was.

This triggered off the events of the evening. All of a sudden out of nowhere (I think from the new Palais de la Justice) materialized I don't know how many riot police. And, as in all situations like that, there will be people who when they see the police will react; they started throwing projectiles - lots of bottles and other stuff.

In any crowd like that, there are bound to be a bunch of nationalists and there was an altercation which started at the appearance of the police. The police began pushing people along Notre Dame Street toward Place Jacques Cartier (from the Old Palais de la Justice towards Place Jacques Cartier) and between 15 and 20 motorcycle police moved in the parking lot directly opposite City Hall. There were families picnicking there and there was a rock band set up at the other end.

The estimates were that about 10,000 people were in the immediate area.

And all of these people were confronted, all of a sudden, with a charge of police, almost an attack. If you were down on the square which is on an incline and which was then crowded, you couldn't really see what was going on.

People were suddenly realizing that they were being shoved down towards the port and they didn't know why. There was a lot of confusion. There were a lot of young children even at that hour.



So this was the situation: the motorcycle police went into the parking lot, cleared it out and then the police formed in a kind of phalanx at the top of the Square (Notre Dame Street) and swept down the square to clear out the people and pick up the stragglers, of which there were probably several hundred. Meanwhile the people who were in the terraces were becoming upset and the St. Jean Baptiste Society people who were in the second floor of the Iroquois Hotel were looking on in disbelief - they couldn't believe that their party was being closed by a band of armed policemen.

One thing I couldn't understand is why the police couldn't have taken out a microphone - there were many in the square - and say 'there's been an explosion and there may be more so would you mind moving to the metro stations and going home - the party's over' but instead they just pushed and shoved everybody.

#### Three Incidents

##### One

The rest was a cleaning up operation in which there were a number of incidents. I related three to the police commission.

One concerned a young man who had been quite vociferous in his objections to the police and he sought refuge in the Nelson Hotel every time the po-

lice came running toward him to grab him. Finally a couple of policemen went into the hotel and dragged him out and held him by his arms and started marching him towards a paddy wagon.

There was another phalanx of police coming down - 12 or 15 of them - and they happened to meet the three men, one of whom was being taken in to the paddy wagon. One of the policemen coming down suddenly pulled his arm way back, hauled off and hit the guy right in the face. This happened three times until the two guys (police) that were flanking him, grabbed the other policeman and must have said something like 'have you lost your mind? - what are you doing?'

The people in the square were completely freaked out - some were crying, they were so upset by what they were watching. This was the first thing that really shocked me.

##### Two

The next incident which I related to the police commission concerned a group of people in the square who were standing in a defiant sort of way. There were between 12 and 20 people who were actively resisting the clean-up operation. (I'm not exaggerating - if I am it's in the opposite way - there might have only been six people).

One of the guys was standing just below my apartment window and when the

*continued page 2*





police came down in their second wave, one of the policemen shoved this person who fell down on the road and stayed there lying prostrate. Then a motorcycle policeman came down the square at a speed of I would say five or seven miles per hour and he just drove right into the side of this man. Rather than the police just saying to the guy 'we've got you - you're under arrest', they just shoved him; they seemed more interested in shoving people than anything else.

Considering the number of people they cleared out of the area there weren't that many arrests. Considering the threat which the police felt they were under as the police described, there were very few arrests.

### Three

The third situation arose when the police became pissed off with the people in the terraces. These people were screaming at the police saying 'what do you think you're doing' and calling them 'matraqueurs'. So the police decided they would clean out the terraces: they jumped over the rails, swinging their clubs. And there was one guy who was sitting at one table and who seemed to be oblivious to what was going on around him. He was grabbed from behind by a policeman (or maybe two) who tossed him over the rail; he landed on his face on the sidewalk. As it turned out, the guy was Pierre de Bellefeuille, the journalist. He had two teeth knocked out and lacerations on his face. When he landed on the street he found himself surrounded by eight policemen who started pushing him around, using him like a ball, cross-checking him and so forth. All this took about a minute but it was a bloody harrowing minute. There didn't

seem to be any reason for it. Finally an inspector materialized and straightened the situation out and Pierre was released.

There were other individual cases which I did see; but the point of the whole thing is to find out through the police inquiry who actually ordered the area to be cleared, and on what evidence, and to find out why it was done in that manner. It was done in a deliberately provocative way.

### Late News

It's interesting to note that the city of Montreal had its own little inquiry because there was a lot of press about it but it happened so late at night that the papers missed the fact that there had been any kind of altercation in the square. So the impression among the population was that when the charges finally did come out 24 or 36 hours later, they felt it was some sort of fabrication by the organizers of the Fête.

In my apartment that evening, there were three CBC film crews and a freelance film crew as well but they had all left by the time this had happened. Chris Allen of the Gazette was also at my place and he did a piece about what had gone on at my place and in the square and as far as he was concerned it had been a peaceful evening, because he had left before it started.

So it seemed like sour grapes when the organizers complained. The charge of police brutality seemed to have come out of thin air. The only people who knew about it were the police and the witnesses who were there. So the police had their little inquiry and it found that the police had done their duty under very difficult circumstances.

Then the Quebec Civil Liberties Union got into the act and they insisted that there be a public inquiry, as did the St. Jean Baptiste Society. About a month after the demands for an inquiry were made, justice minister Jérôme Choquette announced that the police commission had all the information and would be making some kind of statement about it.

But there wasn't any testimony from the public so how could they say that they had all the information. And I had contacted these organizations to say that I knew of six or seven people who were willing to testify and I know that none of these people was called.

It wasn't until last August that Judge André Gosselin (of the Police Commission) said that they would go ahead with a public inquiry. The hearings began November 12 and are still going on.

One the things that happened when the inquiry began was the screening of a video tape which the police had taken from the top of the square in front of City Hall. And the interesting thing that came out of that was there were more police actually there then the witnesses at first believed.

### Police and Police

I should say that the regular police who were there during the evening acted in a very pleasant way, fraternizing with the people, helping lost children and so on. But the average cop on the beat is a very different person from the cop who is trained to knock you about.

There was one person who testified that he had seen a particular man dressed up in what can loosely be called hippy

dress and who was trying to get people to throw bottles and who later was seen by the witness to be fraternizing with the police and saying something to the effect of 'It's just about cleaned-up now'. The impression was that this guy was an **agent provocateur**. Journalists at **Québec-Press** claim that they have photos of a similar thing happening at the recent La Presse demonstration where these people were urging the crowd and then disappearing behind police lines.

Except for the motorcycle police, the others were not wearing their badges as far as I could see on the night of the Fête. We talked about the police not wearing badges and Pierre de Bellefeuille says that the police who knocked him around were not wearing badges.



**Note: If you were there and would like to add anything, contact the St. Jean Baptiste Society, 866-1761.**

## Jobs

### Computer Center

Secretary SC 3  
(Minimum: 1 year's secretarial experience)

Computer Operator  
(Experienced preferred)

### Records Office

Clerk OF 2  
(Hours: Mon.-Thurs., 12:30 to 8:30 p.m.  
Friday 12:30 to 5:00 p.m.)

For further information call  
the Personnel Department at 879-4373.

### Graduate Awards

CANADIAN POLITICAL SCIENCE ASSOCIATION. Parliamentary internships (internship after graduation). Deadline: Dec. 15.

POPULATION COUNCIL. Fellowships in demography. Deadline: Dec. 15.

CANADIAN FOUNDATION FOR JEWISH CULTURE. Scholarships for study towards doctoral degree in Jewish Studies. Deadline: Dec. 31.

GOVERNMENT OF FRANCE. CULTURAL AGREEMENT FRANCE-CANADA. University scholarships. Deadline: Dec. 31.

NATIONAL INSTITUTE OF MENTAL RETARDATION. Research bursaries in Mental Retardation. Deadline: Dec. 31.

POLAND-UNESCO. Fellowship in Slavonic Studies. Deadline: Dec. 31.

GOVERNMENT OF ISRAEL. Scholarships. Deadline: Dec. 31.

GOVERNMENT OF SWITZERLAND. Swiss university scholarships. Deadline: Dec. 31.

GOVERNMENT OF THE NETHERLANDS. Scholarship. Deadline: Dec. 31.

GOVERNMENT OF GREECE. State Scholarships Foundation of Greece. Deadline: Dec. 31.

GERMAN ACADEMIC EXCHANGE SERVICE. Fellowships. Deadline: Dec. 31.

GOVERNMENT OF LUXEMBOURG. Scholarship. Deadline: Dec. 31.

BELGIAN GOVERNMENT. Fellowships. Deadline: Dec. 31.

COMMONWEALTH SCHOLARSHIPS. Tenable in New Zealand and Australia. Deadline: Dec. 31.

QUEBEC DEPARTMENT OF NATURAL RESOURCES. Scholarships in Mineral Science & Hydro Science. Deadline: Dec. 31.

SOROPTIMIST FEDERATION OF THE AMERICAS, INC. EASTERN CANADIAN REGION. Fellowships. (1 yr. of grad. study req'd.) Deadline: Dec. 31.

AUSTRALIAN NATIONAL UNIVERSITY. Institute of Advanced Studies and the School of General Studies: research scholarships (doctoral). Deadline: January.

ONTARIO ADDICTION RESEARCH FOUNDATION. Fellowships. Deadline: Jan. 1.

BOOK OF THE MONTH CLUB. Writing fellowship program. Deadline: Jan. 1.

THE CHICAGO INTERNATIONAL HOUSE. Fellowships. Deadline: Jan. 1.

NATIONAL RESEARCH COUNCIL. SHELL CANADA. Postgraduate scholarships in Science or Engineering (1 yr. of grad. study req'd.). Tenable in the United Kingdom. Deadline: Jan. 15.

PRINCETON U. CALIFORNIA INSTITUTE OF TECH. COLUMBIA U. Daniel and Florence Guggenheim Fellowships in rocket propulsion, flight structures, space flight. Deadline: Jan. 15.

OXFORD U. CHRIST CHURCH COLLEGE. Marian Buck Scholarship for male graduates of Canadian universities for a higher degree in the Humanities. Deadline: Jan. 15.

COMMONWEALTH SCHOLARSHIPS. Tenable in Pakistan. Deadline: Jan. 15.

THE RUSSELL SAGE FOUNDATION. Graduate student fellowships. Deadline: Jan. 15.



# Cell Art

Robert Tierney tells how he started an Ottawa gallery devoted to it and why.

It started about seven years ago when I owned a bar and restaurant in California. I used to hire inmates from San Quentin on a day parole basis. One of them sketched instead of peeling potatoes as he should have, so I gave him a sketch pad and he made quite a few sketches of the waterfront. We put them up and they sold very quickly.

I was a designing consultant with NBC in Los Angeles, and I had always hoped to start something like this. We have a designing business here also. It's been going well and holding the gallery. Actually the gallery has just started to hold its own. We've only been going six months, so I think we are doing pretty well.

We have about 65 artists represented here right now, and we have had around 100 to 125 since we opened from 25 penal institutions, men, women and juveniles.

It's not just oils and water colours, but leatherwork, coppercraft, needlework, snowshoes, anything and everything they make. Right now we are in the process of publishing a book of poetry that has been written by inmates all over Canada.

Most paintings show what prisoners want or miss. For instance, here's one needlepoint of a church with a house beside it, snow on the ground, trees - it just looks homey and warm. There is another of an eskimo child who doesn't have a particularly happy look on her face. Animals play a big part, there's one of a man and his dog as he remembers it. Or a man in the city - just to be there, knowing what's happening. And of course we have a couple of nudes; it's a damn good thing, a lot of them don't go gay. They miss the things they have been brought up with: children, women, animals and even the grass.

I would say that 90 to 95 per cent of the works you see here are by people who have never had any background or training in fine arts.

If the inmates have something they can sell, then it's a little more money to start with on the outside. They only make about ten cents a day. I think Collin's Bay penitentiary is one of the biggest meat packing houses in Canada.

They have a farm annex and do quite a bit of processing. What does the average butcher make - \$10 or \$12 thousand a

year? Here's a fellow that will make \$36.50. A man with ten years, that's \$365.

They have bills too, and after ten years the interest has really piled up. The collection agencies won't let you alone. So they get out with one change of clothes on their back and \$365 in their hand, which you or I could hardly live on for one month, and yet they are expected to make a start. Where do you start when you can't even get a license to drive a taxicab?

But it's not just selling their paintings to make more money. We don't want people to feel that they have to come in to buy. More than anything we just want them to come in and look. We want it to be rehabilitational, at both ends, John Q. Public and the inmate.

It's a bigger education here in this gallery for the citizen than it is for the inmate learning a little about business.

*There is one in cubic style which describes the Kingston riot, the burnings, the killings, the cells and everything else.*

Some of them retain their arts after prison. There is one gal who is here painting and making enough to live on. In a lot of cases they are working on it but they have nowhere to distribute it. That's the point behind the gallery, having a place to market their goods, a response from the public on the various items.

We can't do everything for them. But this one chap who got out after ten years had no friends. Where do you go? I've had a few come here, and we set them up in the back to sculpt or whatever. We don't pay them; we can't afford to. But at least we give them some faces, someone to say hi to, to talk with.

The provincial people haven't been much help. Their claim is that inmates are there only for a short period, which is true, anything under two years is usually provincial, but so what. I don't care if they are in for two months; it's still rehabilitation.

Some places have adequate areas to work and equipment to use; others don't.

St. Vincent de Paul is the worst. Inmates pay for their own art supplies, which is fair enough, but you can have all the supplies in the world and no place to work. There must always be guards around since they are working with knives, etc.

Sometimes the only room available has been chosen by the inmates as their one place where guards are not allowed in, but often there is no space at all.

It all goes back to the people and to Goyer, the solicitor general. It's the people who vote money, and cry and scream when their property tax is increased.

It took four months for them to tell me they couldn't give me any money for my gallery project. He stated in the papers that he was going to build golf courses. Now how in the hell is learning to play golf going to help an inmate?

Every penitentiary has a crafts officer or department. You can mail any donation, and I mean anything, from money or books on art, weaving, needlepoint,

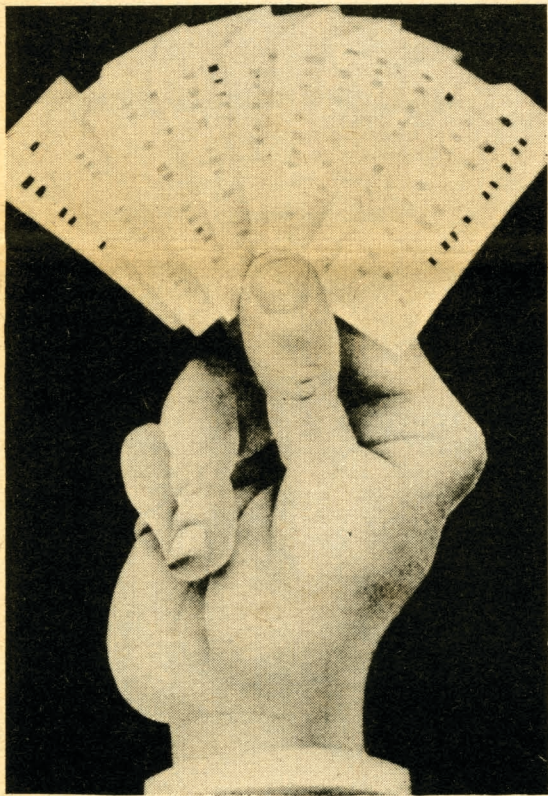
*The gallery will at least give them back some identity, some incentive to go on. That's the whole idea.*

leathercraft, etc., to old brushes, scissors, pencils rags, or even two inch square bits of material left over from sewing. The inmates construct things from practically nothing. Or I collect things here; you can send them to Cell Art, 130 Albert St., Suite 202, Ottawa.





# Pre-registration seen as drinking fest



The registration operation may be compared to a large cocktail party. You lay in whatever variety of liquor you can afford, knowing that some of your guests always drink gin or scotch and so on, and you pray that those with unpredictable tastes will not all decide to drink scotch.

Similarly, the University puts on the range of courses for which it has the resources; it can estimate fairly accurately the required courses, but since these courses are also electives for others it cannot predict exactly what will be needed.

By the time registration comes round, the University is in the position of the party host, who, once the party is under way, cannot increase his supplies, because the liquor store is closed. If there is a great run on scotch, he can always dilute what he has left, just as the University can increase sections from one hundred to two hundred. One could, of course, argue that the wise host will lay in twice as much liquor as he is likely to need, in order to cover all eventualities.

Unfortunately, the financial position of the University does not allow it to double the number of courses available in order to cope with unexpected pressures. At this point the analogy begins to break down, because the liquor store rarely runs out of the brand you want, and, if it does, you can probably go to another store. The University builds up a faculty in certain proportions, which cannot fluctuate to meet short-term swings in demand. You can no more transform a professor of physics into a professor of sociology than you can convert a bottle of vodka into a bottle of scotch.

Each year's registration, therefore, tends to be a compromise between what the University's resources permit it to offer, and those courses which the student wishes to take. Complete demand registration, which guarantees a student any course which he may choose is not feasible for any but the wealthiest of institutions, and even their demand is usually met at a price in terms of quality of instruction.

A pre-registration operation is designed to provide the maximum amount of information to the various faculties and departments early enough for them to be able to make such adaptations as may be

feasible within their resources. If information is vital to the University, information for the student is no less essential.

One of the most important aspects of the pre-registration operation is the program-planning process, whereby the student has the opportunity of consulting with faculty in the appropriate discipline, both to find out about the nature of the courses available and to ensure that his selection of courses meets the requirements of the degree program in which he is registered.

The second vital element is the establishment of a degree of commitment on both sides. The University must decide how far it can go in guaranteeing the students' courses as selected. The student must respond by sticking with his choices as far as possible, but if he fails prerequisite courses, then his program will have to be changed. A point in time must therefore be determined at which this commitment is formally made.

Thirdly, some means must exist for straightening out individual problems, through direct and personal contact, preferably by telephone, between the Registrar's office and the student.

It is important to recognize that there are limitations as to what can be achieved.

For example, the ability of a faculty or department to cope with unexpected pressures is hampered by the fact that government financing does not permit the University to increase its total number of full-time faculty. Again, the amount of money available for paying faculty, both full-time and part-time, is a non-transferable item in the budget, so that the possibility of hiring additional part-time instructors, supposing that they are available in the first place, is limited, especially in highly competitive areas such as Psychology or Management. Commitments to faculty cannot be made at the last minute, and even within a given department, the specialized nature of university teaching means that individual faculty members cannot be arbitrarily shifted - the specialist in European History cannot be switched to Canadian History, should there be a sudden pressure in that area. Another constraint concerns the structure of the schedule itself. In a system where, especially in some facul-

ties, required courses are kept to a minimum, or take the form of one put of a group, it is impossible to avoid timetable conflicts. Where multiple sections exist, this will help, but an additional difficulty occurs when there is an excess demand for a certain section, whether because of a convenient time-slot or because of the reputation of the instructor.

Given these limitations, the University must decide on what it can realistically guarantee. Required courses seem to be a minimum, and no pre-registration system is worth operating if it cannot provide these. By required courses, I am referring either to specific courses required for the degree or those required for honours, majors, etc.

Some programs are much more specific than others, and some problems may occur in cases where a program states such requirements as "any two courses in Oenology at the 400 level". Such a requirement is less easy to meet than that which states baldly "Oenology 461 and 463". On the matter of electives, as has been mentioned above, courses which are electives for some are required for others, so that priorities must be set which will ensure that students requiring a given course will get preference over those seeking it as an elective. Here the University can undertake to do its best, but cannot guarantee courses to the same extent that it can for required courses.

Finally, there is the inevitable matter of what to do with those who change their minds over the summer. Once there is a commitment on the part of both sides to a certain program, it is obvious that arbitrary changes cannot be permitted, otherwise the whole system will fall apart. Consequently, provision must be made for course changes during the registration period, but since such changes involve considerable clerical expenses, they must be accompanied by an appropriate fee. Registration will also be the time at which students who have not made up deficiencies caused by failure will get whatever courses are available. It is surely logical that preference should be given to students who are successful in their courses.

**James Whitelaw**  
**Associate Vice-Principal,**  
**academic planning**

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CORNELL UNIVERSITY. Frances Perkins Fellowship in industrial and labor relations. Deadline: Jan. 15.

WOODROW WILSON NATIONAL FELLOWSHIP FOUNDATION. Dissertation fellowships for Ph. D. dissertations in the Humanities and Social Sciences. Deadline: Jan. 15.

THE CANADA COUNCIL. Training fellowships in the Social Sciences in Latin American Studies. Deadline: Jan. 15.

THE CANADA COUNCIL. Aid to the Humanities and Social Sciences. Doctoral fellowships renewals. Deadline: Jan. 15.

INTERNATIONAL NICKEL COMPANY OF CANADA LTD. Graduate research fellowships. Deadline: Jan. 15.

TUFTS UNIVERSITY FLETCHER SCHOOL OF LAW AND DIPLOMACY. Latin American teaching fellowships. Deadline: Jan. 15.

NATIONAL RESEARCH COUNCIL AND ATMOSPHERIC ENVIRONMENT SERVICE. Postgraduate fellowships in Meteorology and Atmospheric Sciences. Deadline: Jan. 15.

OXFORD UNIVERSITY. ST. ANNE'S COLLEGE. Herbert Plumer Bursaries for women from Commonwealth countries. Deadline: Jan. 17.

### Faculty Awards

THE CANADA COUNCIL. Doctoral fellowships, cat. II. Deadline: Dec. 15.

NATO. Research fellowships. Deadline: Dec. 15.

THE POPULATION COUNCIL. Fellowships in Demography. Deadline: Dec. 15.

CANADIAN FOUNDATION FOR JEWISH CULTURE. Grants-in-aid for original research in Jewish Studies. Deadline: Dec. 31.

GOVERNMENT OF ISRAEL. Scholarships. Deadline: Dec. 31.

ACLS. Grants for Slavic and East European studies. Deadline: Dec. 31.

CANADA DEPT. OF ENERGY, MINES AND RESOURCES. Water resources research support program research grants. Deadline: Dec. 31.

SOROPTIMIST FEDERATION OF THE AMERICAS, INC. EASTERN CANADIAN REGION. Grants-in-aid. Deadline: Dec. 31.

MEDICAL RESEARCH COUNCIL. Studentships and fellowships. Deadline: Jan. 1.

OXFORD U. WOMEN'S COLLEGES: ST. ANNE'S COLLEGE. Rhodes Visiting Fellowship. Deadline: Jan. 1.

ONTARIO ADDICTION RESEARCH FOUNDATION. Associateships. Deadline: Jan. 1.

ONTARIO ADDICTION RESEARCH FOUNDATION. Grants-in-aid. Deadline: Jan. 1.

FORD FOUNDATION. Faculty fellowships for research in Political Science. Deadline: Jan. 1.

WOODROW WILSON INTERNATIONAL CENTER FOR SCHOLARS. Postdoctoral fellowships. Deadline: Jan. 1.

NUFFIELD FOUNDATION. Travel grants. Deadline: Jan. 1.

LALOR FOUNDATION. Research awards in Genetics. Deadline: Jan. 15.

TUFTS UNIVERSITY FLETCHER SCHOOL OF LAW AND DIPLOMACY. Latin American teaching fellowships. Deadline: Jan. 15.

CAMBRIDGE U. ST. JOHN'S COLLEGE. Commonwealth fellowship for faculty on leave of absence from their university. Deadline: Jan. 15.

NATIONAL RESEARCH COUNCIL. Postdoctorate fellowships in the laboratories of some government departments. Deadline: Jan. 15.

NUFFIELD FOUNDATION. Canadian seminar. Deadline: Jan. 15.

INSTITUTE OF PUBLIC ADMINISTRATION OF CANADA. Research grants. Deadline: Jan. 15.

U.S.A. NATIONAL RESEARCH COUNCIL. Postdoctoral research associateships in federal laboratories. Deadline: Jan. 15.

U.S.A. NATIONAL RESEARCH COUNCIL. Resident research associateships, postdoctoral and senior postdoctoral. Deadline: 15.

**More information at H-440.**



**The Indian would like to run his own life.  
Marie Marule, Executive Director of the National  
Indian Brotherhood explains.**

**James O'Reilly, legal counsel for the Indians  
of Quebec Association, outlines some issues.**

## *The Beginner's Survival kit*

### Indian Rights

*How has the White Paper threatened the special status of Indians?*

The Canadian constitution requires the government to uphold the agreements between the Crown and the Indian people and to reserve land for the Indian people and administer those lands. To do this the government eventually developed the Indian Act. I think, because of the FLQ and the Quebec situation they wished to do away with any kind of argument that the Québécois could use for having a special status. That is the only rationale I can think of for the White Paper. They wanted to legislate away the Indian's special status in Canada. They used the argument that our special legal status in Canada was the reason that we were not equal with other Canadians today in servi-

ces and in our economic situation. This is ridiculous, because the Eskimos and Mehti and Indians who do not have status are no better off without special rights.

Our argument is that it is the **administration** of our rights that has really hindered us. It has been a colonial administration, whereby we are deprived of all decision-making powers and effectively treated as children. There was argument as to whether we were entitled to passports because we aren't citizens of Canada. Government's argument is that we should have equal services with other Canadians, but we look at the services other Canadians get and say, 'Well, ours are not very good, but we prefer them over being pushed to compete with other Canadians, particularly in view of the discrimination against native people.' The government has to recognize that this exists, and they can't legislate it out. The Ca-

nadian Bill of Rights doesn't stop discrimination; it's got to be through public education and through an enlightened approach to other cultures and other people. If you're not going to have a melting pot, then you have to have a multicultural society.

### The Indian Act

*What are the positive aspects of your rights?* Our rights under the Indian Act have never been very meaningful to us until recently, when we're in a position to realize what they could do for us. Up until about ten years ago, Indian Affairs dictated to us and interpreted for us what our rights were. At one point as a treaty Indian or as a reservation Indian, you had to have a pass to leave the reserve, just like the Africans in South Africa have to have a pass. Every single cent we spent had to be approved by the Minister of Indian Affairs, in theory.

When we could read the Indian Act and when we realized what our rights were, we started to fight for better services, things like health services, sanitation, preventative medicine. Our death rate was much higher, our infant mortality rate higher. I guess the only right exercised was free education. But we had many drop-outs because the education was not relevant to the Indian people. Even if they did finish high school, they couldn't get employment on the reserve because there was no economic development program.

The education program was used to assimilate us into the white society. Even our young people with degrees who worked for a short time in the non-Indian

community would return to the reserve, because they'd sooner live on the reserve on welfare and be among their own people on their own land, where they felt they belonged. We had no representation on school or medical boards.



Now some Indian communities are pushing for their own school boards and their own schools on their own reserves so they can have direct responsibility for their children's education. They are requesting their own hospital board. This has only been coming about in the last two years.

### The White Paper

*What did the White Paper intend to replace these rights with?*

They were going to give us something like ten million dollars and plots of land. But the land is now tax free, and how would an unemployed person pay the taxes then? Eighty per cent of our people are unemployed.

Most of the land the Indian People have in Canada is not worth talking about.

*continued*







*The Promise you made to our forefathers was that we would never be in want of anything, that you had plenty and that we should always be supplied of our wants, that you have goods enough to cover all the trees in Upper Canada. Father, you have promised so much; you do not perform.*

**Ottawan and Chippewa tribes to the superintendent of Indian Affairs  
1815**



It's been so reduced from its original size, through people squatting and taking it over. This is what the government was supposed to protect us against.

*What has been done with the White Paper?*

Trudeau assured us, after the presentation of our own "Red Paper", that the White Paper was dead, that they wouldn't implement it; that he would wait two hundred years if it took that long for the Indian people to come up with their own ideas of what they want. But, the Department of Indian Affairs is implementing it.

Basically the White Paper made provisions to transfer the responsibility from the federal government to the provincial governments and provincial social services. They've done this in the Northwest Territories. Do you know that in the Northwest Territories the Department of Manpower wouldn't even "rate" the Indian in the community?

## Land

*What would you like to see happen, in terms of land?*

We're the fastest growing population in Canada. Our birth rate is probably three times that of the Canadians', so our small plots of land are quickly becoming overcrowded. What we probably would like is additional land, crown land that is not being used. If possible we would like to get the land back that was reserved, or compensation so that we have some capital for investing in our land, for development which will employ our people.

On our reserve we've recently got our own supermarket. We have our own bank, service station and we're planning to open up a real complex of stores. The businessmen in the two communities outside our reserve are furious because we're going to be taking away their Indian business. So they've used all the means they could, trying to get their MP's to pressure Indian Affairs against giving us any capital.

The requests will have to be by individual Indian groups. It'll be a national stand on what the terms of reference should be but each group will do its own negotiating, and I don't think each group will want more than what was involved in the treaty, and compensation or royalties for the mineral wealth. I don't think they would ask an unreasonable percentage.

I think it may even have the positive advantage of forcing the Canadian government to take control of the natural resources and perhaps there'd be more

taxation of corporations. If royalties are paid to Indian people then obviously some royalties have to be paid to other citizens too. One argument is that the Indians themselves could contract to have the oil extracted from their lands. By having their own sort of Indian mining corporation, tax free, they could sell to the Canadians at a cheaper rate than they are now paying.

*What about the observation that land ownership is becoming more and more obsolete for people in general?*

In Canada owning land is a privilege, a luxury. The majority of Canadians don't own land, houses, or anything. They rent or buy on time payment; they have no security. But to our people land is a necessity that every human being has a right to. Therefore we're in total conflict with the whole concept of land that is prevalent in Canada. This is what people can't understand.



*Why is land a necessity?*

Because we've always lived with nature. It isn't even a hundred years since the settlers came. (I can only speak on behalf of Western Canada.) My grandmother is 97 years old now; she was twelve years old before the signing of the treaties. She remembered even after the signing of the treaties being able to wander, living with nature, in tepees. It's been in this brief period of time that we've been thrown into a totally different surrounding. But the important thing is that we've always had our land, and on our land we can go through any part of the reserve, even if it's fenced off. We would never expect anyone to take a shotgun to us or drive us off the land.

I felt very secure in Zambia because there seemed to be that kind of attitude too, and when I came back to Canada I felt extremely insecure because I wasn't on the reserve. I was renting in Ottawa, I was on the ninth floor, I didn't even touch ground! There was very little forest or any kind of grass I could roll on. Maybe I'm nuts but I've thought about it and I think a lot of the neuroses and psychoses of urban life are due to not having this kind of simple bond with nature, which you're a part of, but you keep denying.

## Confronting the 70's

*Even if you got back the land that is yours, won't you still have the population problem?*

Yes, but probably in the way that Caughnawaga has now. They still each have their own little house and plot of land, although not half the size of our reserve. It's become kind of a suburb.

*If Indians spend eight hours a day in the technological world, how Indian will Indian be in twenty years' time?*

I don't consider any society stagnant. If it is, it's finished. Every society has to develop and it can't help being influenced by its surroundings. I don't expect us to go back to what our societies were a hundred years ago. But I do think there's some way of maintaining our nonmaterial way of life to a degree, of which you can find a remnant in a hundred years. But very little will get through if we don't maintain our language for a period of time.

## Law and Indians

The Indian bands in the province of Quebec, as elsewhere, are organized into groups. Their particular legal status is nebulous, but they are a body of Indians recognized under the Indian Act. The bands elect councils and the councils in turn pick from among themselves a chief, or else the band as a whole elects the chief. They can make a number of by-laws to administer their own affairs. In 1967, the bands came together and organized themselves into a group called the Indians of Quebec Association, of which all the chiefs are members. The issues of most concern are land; hunting and fishing rights (about 10,000 Quebec Indians make their

living hunting and fishing); educational systems in accordance with their particular wishes; health services; and taxation.

## Treaties, East and West

The land issue involves territorial rights and reserves. They want to establish reserves for those bands which don't have them, so they can be officially recognized as having authority over a given parcel of land. It was established in the 1770's, stemming from the Royal Proclamation of George III, that Quebec was to be governed by the English and would be considered English territory; the rest of the land, to the west and the north, with the exception of Hudson's Bay Company territory, was to be Indian territory. In order to settle in that Indian territory there had to be a surrender of Indian rights. From Ontario west to British Columbia, treaties were established which recognized these Indians rights; that is, surrenders were obtained and there was a cession by the



Indians of all their right title and interest. They would give up a large portion of land, reserving a small tract to themselves. But the treaties of Eastern Canada were mostly treaties of alliance, treaties not to make war. They really didn't deal with property rights as such in Quebec, Nova Scotia, New Brunswick or Prince Edward Island.



Our people no longer believe. It is that simple and it is that sad. The Canadian government can promise involvement, consultation, progressive human and economic development programs. We will no longer believe them. . . .

Harold Cardinal  
1969



Sickness comes with you (the white man) and hundreds of us die. Where is our strength? . . . In the old times we were strong. We used to hunt and fish. We raised our little crop of corn and melons and ate the mesquite beans. Now all is changed. We eat the white man's food, and it makes us soft; we wear the white man's heavy clothing and it makes us weak. . . . We worked all winter in the wind -- bare arms, bare legs, and never felt the cold. But now, when the wind blows down from the mountains it makes us cough. Yes -- we know that when you come, we die.

Chiparopai  
1901

## Who Owns Quebec?

When Montreal capitulated in 1760, the Articles of Capitulation provided that the Indians would be maintained in the lands which they actually possessed at that time. That we interpret as at least an acknowledgement of the existence of Indian rights. Quebec at that time consisted of the land that was close to the St. Lawrence River and to the main arteries. The rest of the land, from a point just north of Seven Islands up to Hudson's Bay, was recognized as Indian territory.

When Hudson's Bay territory was ceded to the Crown, to become part of Canada, there was a provision that Indian rights would be dealt with in accordance with the equitable principles that had governed the dealings of the Crown with the aborigines, which has been interpreted to mean that they must obtain the surrender of these rights.

In the Extension Act of 1912, the federal and provincial governments agreed that the province must obtain surrenders. So virtually all of Quebec, except

and therefore the Indians still have territorial interests in the province of Quebec.

## Negotiations

The James Bay development will be in part of this '1912' area. The federal government has stated that they have every reason to believe that the province will fulfill this obligation before it actually moves physically.

The soundness of the Dorion Report and other briefs was recognized by the provincial government. As a follow-up, the government decided to negotiate. A group was set up by the Quebec government and by the Indians to negotiate all Indian claims in the province. The federal government also participates because legally they'll have to approve any agreement that's made. Now they're closer to an agreement than they've ever been. Discussions are actively under way.

They are not technically absolute owners of the land insofar as preventing anyone else from coming on the land. They have an interest in the land, but that interest can be extinguished at any time by the federal government by legislation, for instance. And they can't go against the provincial government; they can only go to the federal government to try to get it to stop the provincial government. Ultimately their recourse is a monetary recourse. The Indians are claiming five billion dollars. But it doesn't have to be only money. They can get payment in terms of land, particular privileges, etc. I do not think the results of this will be a per capita distribution.

## Getting Started

As to hunting and fishing rights, the province said that outside the reserve it had jurisdiction over all Indians, just as it does over all white men, for game and fish. The province was sending wardens to seize people. This was an immediate and urgent problem around 1967-68. The Indians claimed special hunting and fishing rights. So there were talks and a brief to the then Minister of Tourism, Fish and Game, Loubier. The negotiations resulted in a provisional agreement that Indians who depended on hunting and fishing for their subsistence could hunt and fish at any time of the year over Crown lands, unoccupied lands and certain other areas.

## New Reserves

That started the ball rolling. Then in 1968, while they were still talking about hunting and fishing the problem of certain bands not having any lands came up. The federal government wouldn't build houses on lands which were not technically considered reserve lands, because the Crown in the right of the province could come along and say take



down that house or will take it down for you. So there were real problems in terms of shelter. This was discussed and a couple of the areas where they wanted to build houses were accorded reserve status, after pretty tense and tough negotiations. You can understand the Quebec climate of the times: they didn't want the federal government interfering in any way, shape or form, and Indians were equated with the federal government. It soon became evident with these problems that there were a huge number of other problems.

## Tax Problems

In 1968 we worked on a tax brief and that started negotiations on getting the province to recognize a tax exemption on Indians at least on the reserve. What was Section 86 of the Indian Act said, basically, that an Indian is exempt from tax in respect of his personal properties situated on the reserve. Of course when that section was enacted, there was no income tax, and of course the Indian really wasn't active outside the reserve. That same kind of wording was just carried on from year to year. Then there was the introduction of the income tax, and the question was, was income property? The federal government has recognized that an Indian doesn't have to pay tax on transmission of property on the reserve, on building materials used on the reserve, and they have also recognized

that he doesn't have to pay income tax on income earned on the reserve. The first of negotiations with the federal government concerning income earned off the reserve, the Indians have lost. This is consistent with the position they've taken for years. I think there's a general misconception that Indians don't pay tax, but all those Indians working off the reserve have been paying taxes for years. The provincial government has agreed in its negotiations that the provision in the Indian Act takes precedence over provincial enactment, and therefore that Indians should be exempt from any sales tax on items purchased on the reserve or delivered to the reserve, on gasoline purchased on the reserve, electricity used on the reserve, meals tax and income tax, on the reserve. The problem is that administratively they haven't given recognition to them, they haven't set up the mechanism and they've been sending them summonses and making the seller collect the sales tax from the Indians. But the negotiations finally look good, for administrative teeth being given to the settlement.

## Government Ballgame

The White Paper was trying to transfer as much administrative if not legislative jurisdiction from the federal to the provincial governments, but in fact this has been going on for some time. The federal government, in the majority of cases in the field of education, has simply made contracts with provincial school boards and paid for the education, giving the Indians little or no say. Well, that has kept on. The government has kept shifting programs which formerly were handled by Indian Affairs. On the other hand, there is Trudeau's commitment that the department can continue to exist. Infighting among the governments hasn't helped. But I think the Indians of Quebec Association has taken the position that they want to deal with the federal government through the department of Indian Affairs as much as possible. The Quebec group has had a heavier burden in that it really hasn't had good cooperation from the province. Even under the present government there are a lot of agreements, in principle, with the merits of what people say. But the action is very slow to follow. Nor have they had the cooperation they should from the federal government because it's afraid of Quebec. The provincial government hasn't been able to give the Indians what I think they recognize as being right because first, they have no money, secondly because they want jurisdiction.

for the small area considered Quebec in 1763, was recognized as Indian.

Most recent recognition came from the recent Dorion Commission, which was set up to investigate the integrity of Quebec's boundaries. The Report confirmed the 1912 Act. Technically there has to be a surrender of Indian interests in this land. The obligation still exists,



# Board of Governors Chairman's statement on Worrell

Alex Duff reported December 9 that he had received a letter from the Chairman of the Trustees of Loyola suggesting a meeting now be held between representatives of the boards. The Principal then summarized the course of negotiations between the two institutions. Earlier this year, he reported, we had received from Loyola the outline of a project for a new integrated university, and this was accepted by both the Board and University Council as a good basis for further negotiation. Just over a month ago, we sent Loyola a document developing certain aspects of their proposals, referring notably to the organizational structure of the proposed institution. We have not yet received Loyola's views on this document, and we assume that our document will be one of the subjects discussed when the board representatives meet.

The Board passed a motion welcoming the invitation and appointing the following Board Committee: C.F. Carsley, J.W. O'Brien, E.A. Lemieux, J. Bordan, J.R. Hannan, J.K. Finlayson, C.A. Duff. The make-up of this group corresponds to that named by Loyola. The two groups will meet next Tuesday.

Richard Firth noted that neither students nor faculty were represented on the two groups. Alex Duff said that he was sure that as soon as serious discussions began, there would be very much wider involvement. Dr. O'Brien added that the Domestic Committee, which had been handling negotiations with Loyola, would remain the centre of SGWU activity in this matter.

The question of day student representation on the Board was discussed. The Principal reported that the legal problems were almost resolved. The position normally occupied by the President of the SA could not be filled, but the second position could be filled by nomination of the Trustees. This nomination had still to be formally received,

but V. Lazarovici had been named by the appropriate students, and could be formally elected to the Board once a letter had been written by the Trustees. Meanwhile Mr. Lazarovici was welcome to take part in the Board discussions. Dr. O'Brien also stated that, according to legal opinion, S. Halperin had never been properly appointed to the Board. E.A. Lemieux felt it was very important that there be two day students present at Board meetings, a view supported by the Board. Dr. O'Brien therefore agreed to investigate the possibility of appointing a second day student to take part in discussions without the formal right to vote. Both day student representatives would be appointed only for the period of the mandate of the Trustees.

In the minutes of the Operational Services Committee, it was reported that articles in the student papers had contributed to the improved cleanliness of the Hall Building, and new waste receptacles were being purchased.

The following capital budget for 1971-72 has been received:

Replacement physical plant	\$75,000
Replacement equipment, apparatus	125,000
Alterations, renovations	245,000
Installation of a Q.M. lab	10,000
New equipment, furniture apparatus	245,000
	\$700,000

A survey conducted by Stephen Huza of student opinion regarding the cafeteria showed that students were, in general, content with the food services.

The following statement regarding the termination of the employment of Mr. Henry Worrell was issued by the Chairman of the Board of Governors:

In view of the continuing publicity given to the termination of Mr. Henry Worrell's

employment at this university, I wish, as Chairman of the Board of Governors, to clarify certain matters.

Sir George Williams is not a cold, heartless institution which treated an employee shamelessly after 33 years of service. It was because of Mr. Worrell's lengthy service that so much time and effort were spent by administrators of the University and members of the Board in developing alternative proposals for employment and finally, a termination settlement.

Contrary to any impression that may have been created, the report of the university ombudsmen did not criticize the university for ending Mr. Worrell's employment. It did state that the university was at fault in the way it handled its second job offer to Mr. Worrell, not making clear that this was a final offer. It recommended that the Principal discuss five alternatives with Mr. Worrell. These were so discussed, and one of the alternatives, early retirement, was subsequently offered to Mr. Worrell; this he turned down. Also, he did not follow up a further recommendation of the ombudsmen in a letter dated November 29 that his lawyer negotiate with the university lawyer the withdrawal of his dismissal and the financial aspects of early retirement.

The University decisions regarding Mr. Worrell were made by the Board of Governors, on which faculty, students, alumni and administrators are represented as well as outside business and professional executives. The university offered Mr. Worrell alternative employment and, finally a generous severance allowance, which would be hard to match under similar circumstances.

The time has now come for me, as Chairman of the Board of Governors, to state bluntly that there is now no question of Mr. Worrell being reemployed at the University.

## Amnesty on Fines

All outstanding library fines and bills will be cancelled for anyone who returns overdue books, documents, periodicals, records and other library material before and including December 19. Fines will be re-instated on December 20.

## Library Hours through Dec. 23

Monday - Friday: 8:30 a.m. - 11 p.m.  
Saturday: 9 a.m. - 5 p.m.  
Sunday (main library only): 10 a.m. - 6 p.m.

## Christmas

Main library (Circulation, Reference, Documents)

Friday, Dec. 24: 8:30 - 12 noon  
Saturday, Dec. 25 - Sunday, Dec. 26: closed  
Monday, Dec. 27 - Friday, Dec. 31: reading room open 10 a.m. - 8 p.m.; circulation Tuesday, Wednesday, Thursday noon - 8 p.m.  
Saturday, Jan. 1 - Sunday, Jan. 2: closed  
Monday, Jan. 3: 8:30 - 11 p.m.

## Science & Engineering library

Friday, Dec. 24: 8:30 a.m. - 12 noon  
Saturday, Dec. 25 - Monday, Dec. 27: closed  
Tuesday, Dec. 28 - Thursday, Dec. 30: study rooms open noon - 8 p.m.  
Friday, Dec. 31 - Sunday, Jan. 2: closed.





# Tanzania has over-educated and unemployed people too. But it's intentional.

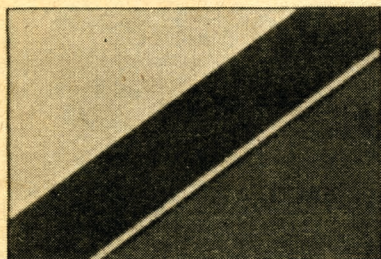
Szymon Chodak

By any standards, Nyerere is an exceptional man. An interesting thing about Nyerere is that he is willing to experiment. He is striving to build socialism, by expanding the village community to a large scale.

He tries to maintain equality in the country. For that reason he nationalized whatever he could, from foreign industries to housing. It wasn't believed that nationalized banks would work, but they did - because Tanzanians are serious, ambitious people. He himself is very modest and moves freely around the country, unlike other African leaders. He will pop in to the campus and just sit down and talk to the students. Another important principle is self-reliance, although to an extent he maintains relations with China. To him, China is a model.

I think that he feels modernization involves not only modern universities and modern government, but that the peasant, the ordinary man in the village must start to think differently. In addition to increasing rural productivity, he tries to spread education. By educating the population at large, different needs will be created, and different markets. He is conscious of the university's overproduction of educated people right now. Since the country is not yet industrialized, the university's graduates can only be employed in education and in administration. He is conscious that he is creating a class of unemployed, over-educated people, but he believes he will get his own experts as a result of this. Up until now there has been a drain from developing countries to America and Canada. But things have

Observers of the African situation have watched Tanzania's President Julius Nyerere closely over the past decade. The former schoolmaster favors militancy against the white South African regime; he supported Biafra



against Nigeria. As a socialist country, Tanzania's relations with China give fuel to the South African propaganda about a communist take-over.

Szymon Chodak, visiting professor of Sociology, helped establish the department of sociology at the University College in Dar es Salaam in 1967. In addition he has taught at the University of Ghana and published a book on African political systems. Professor Chodak's observations on Nyerere's policies are transcribed from a taped conversation.

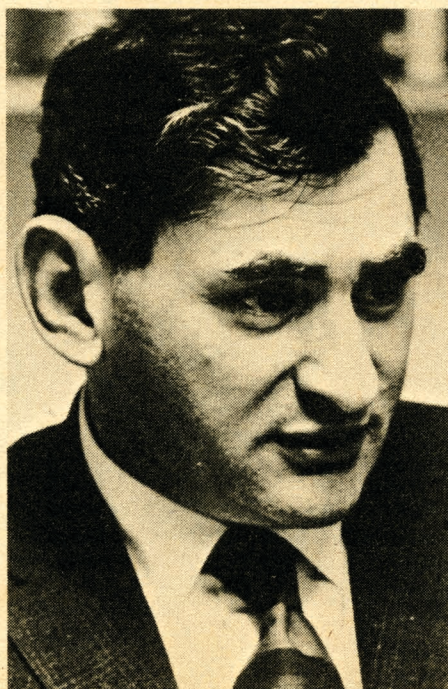
It is not so much that Chinese communism is a model, it is rather that the Chinese are doing everything from scratch themselves, as he wants to do. At one time, West Germany wanted to make a large investment in Tanzania, quite favorable economically, but on the condition that Nyerere not recognize East Germany. Nyerere refused such restrictions. He has cut relations several times with Britain because of Rhodesia.

Trying to build the country from scratch is a problem because Tanzania doesn't have much in the way of mineral resources. The basic product used to be sisal, used for making rope.

But with the advent of synthetics, the market for sisal is declining. So the policy is to increase the agricultural productivity of rural areas, first to improve the diet of the population itself.

Increase of cattle is a problem in many areas because of the tsetse fly. But they are trying to get exchanges between agricultural areas and cattle producing areas, in order to create an internal market.

changed because the market for educated people has become saturated in these countries.



He believes by creating aspirations that are not fulfilled, these people will eventually find solutions to resolve the demands that they have. This is consistent with the policy of self reliance. While other politicians try only to alleviate any conflicts, he believes that more educated people will result in competition for excellence.

The three slogans of the French revolution, freedom, equality and brotherhood have become divided. The western countries have taken the freedom (freedom to make money!); the eastern countries have to perform, equality. It's difficult to maintain without poverty.

Brotherhood is the principle part of the Tanzanian vision of the world. From my point of view, in a sense, this is utopian, because rules of a small community can't work in the macro-structure of society. In this sense I am skeptical whether such a system can be implemented. Some sort of stratification will have to come out of it, and it's already beginning.

Nonetheless, Tanzania tries to fight it, like China tries. Give people positions, but don't give them privileges. Unavoidably some privileges come from positions, but they try to reduce it as much as possible.

On the other hand, though this is a utopia, it is a powerful utopia.

The utopian element is a mobilizing element. In all Africa, but especially East Africa there is what is known as Tanzania philia, love for Tanzania, especially from intellectuals of liberal and left orientation. They have a profound respect for Nyerere and Tanzanian policy, as do

many of the African leaders. First of all, because of their policy of self-reliance even at the cost of benefits. They accept very little foreign aid. Their next-door neighbor Kenya has accepted the opposite policy. They accept foreign investment, resulting in rich people who employ poor as workers, but as servants,



with a great social stratification and a great deal of tension. Up to this point, Tanzania is peaceful, and probably one of the most traditional African countries. But as they become satiated with educated people, the atmosphere has begun to change. One should expect, in the future, some frustration due to lack of jobs. I don't think that will result in any revolt against Nyerere, because he is so respected. He will consider it a productive dissatisfaction.





## Rector sector fee speech

The Conference of Rectors and Principals of Quebec has recommended no immediate major changes in student financing schemes.

Instead it has presented a brief on November 26 to the minister of education calling for the establishment of a committee on student aid to evaluate how the objectives of equity and accessibility to higher education are being met.

The proposed committee would include representatives of the universities, CE

The brief, pointing to the rising costs of education, said it was imperative to look at how to make the best use of limited funds; with the growing concern for increased democratization of higher education, it found it necessary to determine whether existing methods of student financing are meeting their objectives.

A 1966-67 Quebec study showed the average student budget running between \$1,500 and \$3,000, the variation being between males and females and residents and non-residents. Of this, approximately one quarter goes for tuition and other school expenses. With opportunities for employment decreasing as the number of students increases, and without changes in the school year, the main source of student revenue will become less reliable.



GEPs and students; it would gather data and come up with a plan of action on the standardized tuition debate.

The brief says there is not equal accessibility to higher education for all qualified students. The Quebec government has already recognized the influence of tuition levels on the post-secondary level by instituting the tuition-free CEGEP system. But if the aim is to promote post-secondary attendance by lowering costs, then large grants would have to be made to those students for whom the other costs of going to college are a burden, since tuition is only a small part of the total cost of college atten-

### CONTENT, NOVEMBER 1971: Legitimizing (Journalism) Training

... A Journalist - whether he is in magazines, radio, television or on a newspaper or wire service - uses words. Few of us really understand what this means. Yet language to a journalist is as important as anatomy is to a medical student...

*And that bears emphasis. Indeed, a journalist's anatomy is for nought without words as a medical student's words are for nought without his anatomy. That is to say, words to a journalist are the very essence of his being. Similarly, anatomy is to the other fellow.*

dance. "If the government does not have sufficient resources to achieve equality at the collegial level," the brief continues, "then it might be more effective to charge tuition and use all available money for grants."

Tuition at the university level does not cover the full cost of education, so the remainder is met by government subsidy. At present, the brief states, "the bulk of the subsidy benefits students from the middle and higher income brackets."

As to the appropriate course of action on the level of tuition fees, the brief says this depends on having accurate information on the existing degree of inequality and whether a massive grant program is necessary to overcome it. If additional funds for grants are not available, then the decision will involve a trade-off between tuition levels and grants.

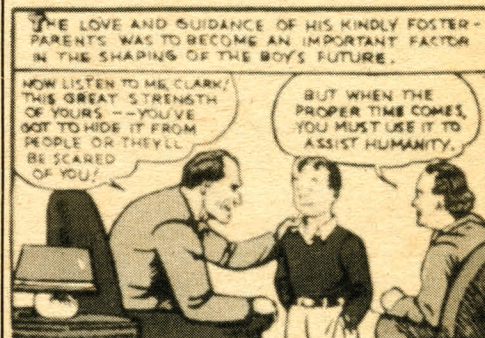
## Yea S.A.

Day students at Sir George Williams University have voted to have a duly constituted students' association.

The day Students' Association has been in trusteeship since October 1 because of its inability to function within the present constitution. Last week's referendum asked "Do you want a Students' Association with an appropriate constitu-

tion?"; 633 voted yes, 135 no. There are 6,101 day students.

The trustees also asked those in favor of an association to provide a guideline by indicating what kind of constitution they wanted. Given four options, 278 voted for a council with "pro-rata representation elected by the students of



the respective faculties plus an ombudsman elected by the students at large with an independent accountant. The council will elect the executive. The council will administer all student funds. No one faculty to have a majority representation."

The trustees will now work on drafting a constitution for another day student referendum by February 15. If that constitution is accepted, there could be a working day student government by March 1972.

### Fire-Escape.

No. 221,855.

Patented Nov. 18, 1879.





# Quebec's seeming insularity in education must be seen in the proper context

James Whitelaw

Canada, as a highly developed country, cannot afford to ignore the fact that many students from developing countries should be given an opportunity to profit from our education facilities. But probably the solution to this situation, rather than just keep the fees low, is to have a financing program for the special cases.

So the thinking (behind the anticipated \$2500 annual foreign fees) is that if a student comes from another country, he should pay the full shot for his education; the student who lives here, though he doesn't pay the full shot, will pay at some point through his taxes. But

when they could easily move on to Toronto where many of their relatives are already? This makes them mobile, because if they don't like it they can go on to Saskatchewan or anywhere.

What all this will do to our enrolments is very hard to say. It depends on how far we're prepared to go to provide financial aid. This won't make much difference to us at the undergraduate level: we are very much a community institution and the number of foreign students is so small that this won't affect us unduly. But at the graduate level, this could have a considerable effect.

*The proposed \$2500 tuition for foreign students attending Quebec universities has raised speculation as to its effect on our relations with developing countries. Since at present only four out of Sir George's approximately five hundred foreign students are supported by CIDA (Canadian International Development Agency), many here feel that a policy revision on the part of government agencies may be called for to complement the new structure. It is also felt that the fact that*

*the actual per capita cost of education at Sir George may be up to \$1000 less than the proposed new fees should be considered. The fee increase would not affect students currently enrolled, nor would it be applied to out-of-province students.*

*James Whitelaw, Associate Vice-Principal, Academic Planning, looks at the problem in the context of Quebec's cultural survival. The following is transcribed from a taped conversation.*

this aspect (of special fee structures for foreign students) is not unique to Quebec.

One might reach a situation like McGill's faculty of medicine, where all the candidates who were non-Quebecers came to Montreal, did their program and went off to practice somewhere else. Now you can argue that this is a noble contribution for Quebec to make to the well-being of society, but then you must ask - 'can Quebec afford to do this?' This is a dimension which I don't think is nationalistic but rather it is realistic and it ties in with the whole approach to immigration.

People have said that Quebec is trying to isolate itself by discouraging immigrants unless they can speak French but there is a really agonizing situation here. Even highly moderate nationalists in Quebec will support the view that if we bring immigrants into this province who promptly join the Anglophone minority, then you might eventually reach a situation where the Anglophones were in the majority and the French would be a minority in their own province.

Nobody willingly commits cultural suicide.

What makes it more agonizing is that you can see some of the results that are likely to happen. The number of people who come to the North American continent and are prepared to commit themselves to a future in the French language may be fairly limited. It so happens that people from France are not interested in coming. And people from other Francophone countries have not shown any interest either. Now how far are the Italians, for example, interested in joining the Francophones

But even here, the fact that so many of our graduate programs are addressed to part-time students means that a large proportion of these students are local people. Even here ours is the role of the community institution as opposed to an international institution like McGill.

If you have nobody from outside, then obviously you're going to become a little inbred; but you have to decide what your main policy is going to be: we have always been a community oriented institution and we will remain so - there's no place for two *international* anglophone institutions in Montreal.

About a year ago - when the whole immigration question had not struck people very forcibly - I was chatting with a fairly important business man, a man obviously anchored in the middle class business world and a man unlikely to be separatist-inclined. He made it very clear that where he dug his heels in was this question of immigration: 'I don't want to see my culture die,' he said, 'and we must take a strong stand on immigration.'

It seems, though, that in spite of all provisions of various legislation, the push towards Anglophone schools is still continuing - there are very few people going to Francophone schools.

When you say that there is no repression in Quebec, the fact remains that there is a minority cut off from outside. Even if Quebec did separate, the English minority would still be attached to the vast majority of the North American continent. If the French have managed to survive cut off from anything French for so long, then it seems to me that if the English culture cannot survive in a minority situation in Quebec when

they're surrounded by it on all sides, it wouldn't say very much for English language culture.

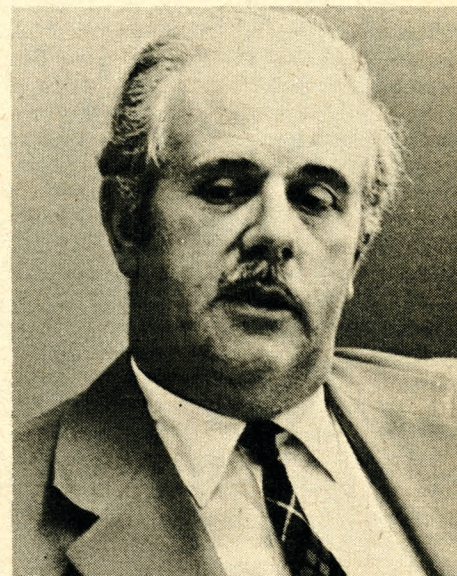
In some people's minds, there is an innate fear of contamination. It's true, too, if you take the point of view of the French Canadian living in Quebec, because the Anglophone influences are so widespread - they come from the mass media and there are still the residual elements of Anglophone domination whether they are the store signs or whatever. And he sees these things every day. My theory is that people are most bugged by the small things that don't really matter. It's the 'no smoking' sign in English that really bugs people rather than the fact that they can or cannot plead in French or in English in a law court because it doesn't happen to that many people. For instance, the road signs were one thing that got a lot of people very worked up; people wrote the most heart rending letters to the *Montreal Star*, saying 'what are our poor American friends going to do?'

The idea of representation for minority groups is a very strong and natural thing. For years we had the conditional approach: you would have one French Canadian on the board and therefore you are respectable. We do this in other areas too - you put one Black on the board or a Jewish member on the local school board.

Now we're beginning to see this the other way round: now, I find that I'm the only Anglophone at a committee meeting (in Quebec City). My usual reaction to this is to come out with one or two banalities like commenting on the weather or making a ponderous Anglo-Saxon joke just to remind them that I have a right to speak English. But if you want to get something done, it's more practical to speak in French.

But I suppose the day will come when we'll be wondering why we only have

one English member on the board. It's already occurred in some cases. There are very very few Anglophones in the ministry of education, not because the department doesn't want them but because the English won't go. For a person who is not bilingual, living in Quebec City can be quite a problem and a lot of people don't want to live in Quebec, because of their kid's education or just because they don't want to live in Quebec. The government does try very hard to get Anglophones but nobody seems to want to go.



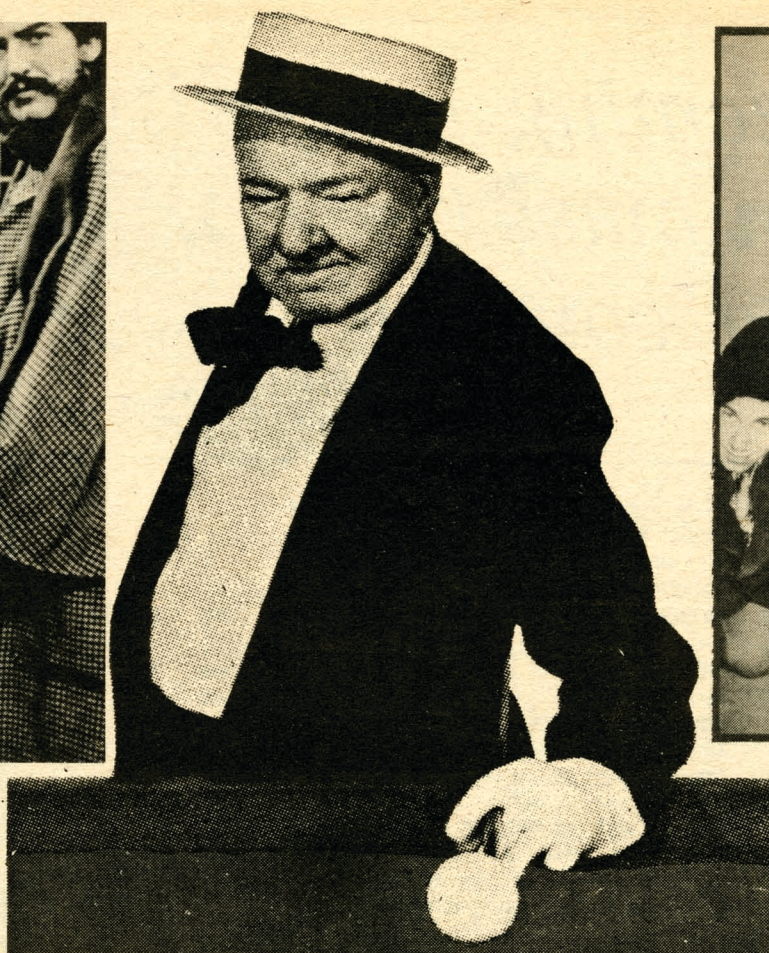
There is no deliberate attempt to exclude the English; I know of people who have been offered jobs but they have just said 'no'. Though under (Education Minister) Guy Cardinal, who was an extremely nationalistic and narrow-minded individual, there was an attempt to exclude Anglophones. But under the present minister (Guy St. Pierre), the education ministry is a much happier place. With Cardinal's Louis XIV principles, he surrounded himself with four or five advisors and he never talked to anyone else and the whole ministry of education felt cut off.







*A FUNNY THING HAPPENED ON THE WAY TO THE CONSERVATORY: The Beatles (Dec. 22, 23), W.C. Fields (19th) and The Marx Brothers (15, 21, 22) along with Harry Langdon and Charlie Chaplin will be checking in to the Conservatory of Cinematographic Art.*



# SGWU THIS WEEK

*Photos and notices of coming events should be in by Wednesday noon for Thursday publication (basement, 2145 Mackay) or call Maryse Perraud, 879-2823.*

## friday 10

COMMERCE FACULTY COUNCIL: Meeting at 2 p.m. in H-769.

HOCKEY: Bishop's vs Sir George at McGill, 8 p.m.

CONSERVATORY OF CINEMATOGRAPHIC ART: "Mr. Smith Goes to Washington" (Frank Capra, 1939) with James Stewart, Jean Arthur and Claude Rains at 7 p.m.; "You Can't Take It With You" (Capra, 1938) with James Stewart, Jean Arthur and Lionel Barrymore at 9 p.m. in H-110; 50¢ students, 75¢ non-students (each show).

WEISSMAN GALLERY & GALLERY II: Sir George's permanent collection, through January 10.

FACULTY CLUB: Christmas party with specially prepared dinner (\$3.80) at 7 p.m. (phone Cissie at 2842 to reserve); gifts distributed after.

V.I.F. VETERANS CLUB: Meeting 5 - 7 p.m. in the graduate lounge of the Faculty Club.

## saturday 11

HOCKEY: U. of Que. T.R. vs Sir George at McGill, 2 p.m.

CONSERVATORY OF CINEMATOGRAPHIC ART: "Arsenic and Old Lace" (Frank Capra, 1944) with Cary Grant, Priscilla Lane and Peter Lorre at 7 p.m.; "A Hole in The Head" (Capra, 1959) with Frank Sinatra, Edward G. Robinson and Eleanor Parker at 9 p.m. in H-110; 50¢ students, 75¢ non-students (each show).

## sunday 12

CONSERVATORY OF CINEMATOGRAPHIC ART: "Prelude to War" (Frank Capra, 1943) at 7 p.m.; "It Happened One Night" (Capra, 1934) with Claudette Colbert and Clark Gable at 9 p.m. in H-110; 50¢ students, 75¢ non-students (each show).

## monday 13

BOARD OF GRADUATE STUDIES: Meeting at 1 p.m. in H-769.

## wednesday 15

COMMITTEE ON ACADEMIC PLANNING, PRIORITIES AND BUDGET: Meeting at 2 p.m. in H-769.

CONSERVATORY OF CINEMATOGRAPHIC ART: "A Day at the Races" (Sam Wood, 1937) with The Marx Brothers at 7 p.m.; "Design for Living" (Ernst Lubitsch, 1933) with Gary Cooper, Fredric March, Miriam Hopkins at 9 p.m. in H-110; 50¢ students, 75¢ non-students (each show).

## thursday 16

CONSERVATORY OF CINEMATOGRAPHIC ART: "The Strong Man" (Capra, 1926) with Harry Langdon and Gertrude Astor at 7 p.m.; "Tramp, Tramp, Tramp" (Harry Edwards, 1926) with Harry Langdon and Joan Crawford at 9 p.m. in H-110; 50¢ students, 75¢ non-students (each show).

FRENCH 201 - SECTION TV: French lesson on channel 9 at 7:30 and 10:30 a.m., 10:30 p.m.

## friday 17

ENGINEERING FACULTY COUNCIL: Meeting at 2 p.m. in H-920.

CONSERVATORY OF CINEMATOGRAPHIC ART: "Long Pants" (Capra) with Harry Langdon at 7 p.m.; "Three's a Crowd" (Harry Langdon, 1927) with Harry Langdon at 9 p.m. in H-110; 50¢ students, 75¢ non-students (each show).

## saturday 18

HOCKEY: U. of Tor. vs Sir George at Loyola, 7 p.m.

CONSERVATORY OF CINEMATOGRAPHIC ART: "The Chaser" (Harry Langdon, 1928) with Harry Langdon at 7 p.m.; "Hallelujah, I'm a Bum" (Lewis Wilson, 1933) with Harry Langdon and Al Jolson at 9 p.m. in H-110; 50¢ students, 75¢ non-students (each show).

## sunday 19

CONSERVATORY OF CINEMATOGRAPHIC ART: "Pool Sharks" (1915), "The Golf Specialist" (1930), "The Dentist" (1932), "The Pharmacist" (1933), "The Fatal Glass of Beer" (1933), "The Barber Shop" (1933) with W.C. Fields at 7 p.m.; "Never Give A Sucker An Even Break" (Edward Cline, 1932) with W.C. Fields and Franklin Pangborn at 9 p.m. in H-110; 50¢ students, 75¢ non-students (each show).

## monday 20

CONSERVATORY OF CINEMATOGRAPHIC ART: "Duck Soup" (Leo McCarey, 1933) with The

Marx Brothers at 7 p.m.; "Monkey Business" (Norman McLeod, 1931) with The Marx Brothers at 9 p.m. in H-110; 50¢ students, 75¢ non-students (each show).

## tuesday 21

CONSERVATORY OF CINEMATOGRAPHIC ART: "The Cocoanuts" (Joseph Stanley, 1929) with The Marx Brothers at 7 p.m.; "Horse Feathers" (Norman McLeod, 1932) with The Marx Brothers at 9 p.m. in H-110; 50¢ students, 75¢ non-students (each show).

## wednesday 22

UNIVERSITY COUNCIL: Meeting at 2 p.m. in H-769.

CONSERVATORY OF CINEMATOGRAPHIC ART: "Night At The Opera" (Sam Wood, 1935) with The Marx Brothers at 7 p.m.; "A Hard Day's Night" (Richard Lester, 1964) with The Beatles at 9 p.m. in H-110; 50¢ students, 75¢ non-students (each show).

## thursday 23

CONSERVATORY OF CINEMATOGRAPHIC ART: "The Circus" (Chaplin, 1927) with Charlie Chaplin at 7 p.m.; "Yellow Submarine" (George Dunning, 1969) with the Beatles at 9 p.m. in H-110; 50¢ students, 75¢ non-students (each show).

## notice

CALL FOR PAPERS: The department of Philosophy and the Philosophy Club are offering \$50 for the best 1,500-word paper on "Does Self-Fulfillment Entail Commitment to Social Change?"; deadline January 15.

## ISSUES & EVENTS

Published Thursdays by the Information Office of Sir George Williams University, Montreal 107. The office is located in the basement, 2145 Mackay Street (879-4136). Litho by Journal Offset, Ville St. Laurent. Submissions are welcome. Joel McCormick, editor, Ginny Jones, Maryse Perraud, Michael Sheldon, Malcolm Stone.